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## WEEKLY REVIEW.

—This number of the *Guardian* is mainly surrendered, in accordance with what we are sure is the wish of its many readers, to a sketch of the life, and narration of the facts connected with the death, of the great and good man, who for nearly two score years was responsible—at first partly, but for the greater period, wholly —for the conduct of this journal. The loss which religious journalism has sustained in his death cannot be estimated; neither can it ever possibly be fully repaired. Few, if indeed any, editors known to India have approached George Bowen in facility of incisive comment on current topics; in masterly analysis of measures, methods, and men's characters; in thorough grasp of all religious, social and political subjects; in intelligent acquaintance with, and insight into, the great modern movements; in power to penetrate the core of a proposition, expose the fallacy of an argument, and pierce the vulnerable point in an antagonist's armour; or, in general breadth of literary culture and philosophical attainment.

—The constituency of the *Guardian* will be pleased to know that all arrangements have been made for carrying on the paper. It is in the hands of those most closely associated in recent years with Mr. Bowen. Though confessedly far removed in many ways from that altogether unique character and remarkable servant of God, yet, being happily in full sympathy with his doctrinal views in the main, they hope to conduct the paper in the same conscientious, courteous and courageous spirit of fidelity to God and man that characterized the late editorial administration. We only ask for that moral and material support which the paper shall prove itself worthy of, and justly entitled to; at the same time urging every reader to charitably and constantly keep in mind the suggestive question asked in another place: "What shall the man do that cometh after the king?"

—It may not be amiss to state that the present editor has for some time past had in hand the work of compiling a volume of choice extracts from Mr. Bowen's various writings, to be published probably under the title "George Bowen's Life Thoughts." This task had Mr. Bowen's fullest endorsement; it will be accomplished as speedily as other engagements may permit. The writer also has considerable material for a biography of Mr. Bowen in his possession and, in correspondence with members of his family, hopes to have much more in the course of a few months. He would here earnestly request any friends who may have in their possessions letters of the deceased, calculated to make the biography more complete and acceptable, to kindly forward them to The Editor, *Bombay Guardian*, Grant Road, Bombay.

—An interesting coincidence may be mentioned. The last book which Mr. Bowen apparently read for review purposes was Cabot's "Memoir of Ralph Waldo Emerson." Judging by sundry indications he had read as far as the page which describes Emerson's last illness and death; the cause of which—a cold, rapidly settling into pneumonia—was also the cause of Mr. Bowen's death.

—In reference to Mr. Bowen's abandonment of the ordinary mode of missionary life and his adoption of an ascetic style of living, he himself, after many years of trial, remarks as follows in regard to the effect of his course on the evangelization of the natives: "Such a question cannot be determined by the experience of one; for he may be wanting in other qualifications equally important, if not more so. Tested as imperfectly as it has been in this instance, two results appear: one, the unalterable conviction of the individual that the theory is a correct one; secondly, that native converts, while they approve of such a course, prefer on the whole to go to those who have the means of sheltering and supporting them, when in need." It has always seemed to us that the correctness of Mr. Bowen's views on this question, and the value of such a life as he led as an element of missionary success, can never be settled unless all, or at least the majority of, missionaries see eye to eye on the point and fall into line together. The influence of one man, however good he may be recognized to be, cannot be otherwise than seriously affected by the diametrically opposite example of a large number of others, who are also recognized as good and true The testimony of Caleb and Joshua counted for nought in the presence of that of the ten opposed. The Salvation Army may possibly have as its mission, to demonstrate the exact value of an ascetic mode of life as a factor in the evangelization of the masses of India. The test, however, in this case, will hardly be a fair one, seeing that to a life of rational Gospel self-denial they seem determined to superadd what some of their best friends cannot but regard as superfluous extravagances.

—The *Liberal and New Dispensation* informs us that the Bishop of Colombo, during his visit to Calcutta, visited the Brahmo Somaj minister's Samadi and the sanctuary at Lily Cottage, where his lordship held very interesting conversation with some of the Brahmo apostles on Incarnation, the nature and office of Christ, and other spiritual matters. We wish that the Bishop of Colombo may speedily have his heart so enlarged that he shall feel free to extend the same fraternal courtesy toward, and be willing to hold like friendly intercourse with, *Christians*.

—Quite a little breeze has been raised in the United States by the return of Mr. and Mrs. Waller from Bishop Taylor's mission in Africa, bringing with them a bad report of the land, the mission, and the state of things generally. They claim that they were not fully informed of the actual condition of affairs before leaving for the Dark Continent. The hardships and privations were too great to be endured. As an offset to the wails of this solitary discouraged couple may be placed the very hopeful letters constantly being sent to friends in the United States, by missionaries who have been at the front with Bishop Taylor from the first day he landed in Africa; and also the fact that there are in America more than one hundred men and women ready and eager for the word of acceptance and appointment to be spoken, that they may at once join the Bishop in Africa. As for the charge that outgoing missionaries are not properly informed of the state of things in Africa and mentally fortified for the privations and hardships to be encountered, there never was a human leader who has dealt with his followers and associates with more reckless frankness than Bishop Taylor. He tells candidates for Africa plainly and expressly, that they should not think of going unless quite prepared to be eaten by cannibals, and to die at their post at any moment.

—We have read with very great gratification, the able and discriminating article on Mr. Bowen which appeared in the *Times of India* on the 10th instant. It is every way worthy of the illustrious subject, and of the journal which has given to its readers such a judicious, and in all respects, admirable portraiture of a rare man.

ASIA TICSOCIETY LIBRARY

—THE *Indian Messenger* closes an appreciative notice of one of Mrs. Leavitt's lectures in Calcutta by asking the pertinent question : "When will the people and the Government of this country combine to kill this monster?" The monster is the "demon of strong drink." The Government will never move a step faster than the people compel it to move, in the direction of any policy that has the promise and potency of checking the progress of intemperance and putting a stop to the ravages of strong drink. We regret that the National Congress should have utterly ignored this important subject. Surely, if there is one reform in which all races and creeds have a common interest, and to achieve which all races and creeds may without difficulty co-operate it is the Temperance Reform. Infinitely more important to the welfare of India is it that her people should be saved from the curse of intemperance, than that military colleges should be established or regiments of volunteers be raised.

The Bombay Guardian.

SATURDAY, FEBRUARY 11, 1888.

## A PRINCE AND A GREAT MAN FALLEN.

THE pen that for more than thirty years enriched the pages of this journal has forever been laid aside! The busy brain that week by week devised such liberal things and so unfailingly spread rich feast for a host of appreciative readers not only in India but in other lands, has ceased to be occupied with things terrestrial! Before this issue of the *Guardian* reaches its readers, it will have become known to most of them that in the early hours of last Lord's day, February 5th, the venerable and saintly GEORGE BOWEN rested from his labours and ceased at once to work and live. Alone on the top of his Pisgah, with "no man save Jesus only" to catch his last whisper, to witness his exodus, in the early dawn of the quiet Sabbath morning, leaving his body to this pleasant country's earth which he so devotedly loved and laboured for, the good and faithful soldier surrendered

his pure spirit unto his Captain Christ,
Under whose banner he had fought so long.

The blow has fallen upon his numerous friends of many races and various creeds in this city and in other parts, and more especially upon those whose great privilege it was to have been more closely associated with him in Christian work, with crushing suddenness. No intimation of his illness having reached the public, the news of his death proved a great shock to the whole Christian community. Stunned by this great overshadowing bereavement which has befallen us, our stricken hearts cry out, "My father, my father, the chariot of Israel, and the horsemen thereof."

On Wednesday, January 25th, Mr. Bowen left Bombay for Poona to attend the South India Annual Conference of the Methodist Episcopal Church, of which he was a revered member. He appeared to be in (for him) excellent health, though troubled with a cold during his few days' stay in Poona. His brethren greatly rejoiced to find him so encouragingly recovered from his lameness, he being able to move about with considerable ease without his stick, which for some weeks had been substituted for crutches. Elected to the presidency of the Conference, he entered upon its varied duties and responsibilities

WITH HIS USUAL EARNESTNESS.

On Sunday morning he preached one of his rare sermons on Union with Christ and the consequent obligations and blessedness of believers, speaking also in Marathi to the midday mass-meeting of school children, and enjoying the further services of the day. Conference adjourned Tuesday evening the 31st, and that night, in company with several ministers, he left Poona for Bombay by the 11 o'clock train.

Wednesday night, Mr. Bowen participated in the farewell meeting to Dr. Stone, departing pastor of the Grant Road M. E. Church, with whom he had been sojourning for several weeks, and presided at the sacramental service. Before retiring to rest he was taken with a severe chill which seriously affected his feeble frame. He spent a restless night and found himself very weak next day. Medicine prescribed by his physician afforded him pleasing relief, insomuch that he expressed his surprise at the benefit apparently derived. He had very little sleep on Thursday night, and on Friday it was resolved to take him to Dr. Armstrong's private hospital, to which arrangement he cheerfully consented. All that skill and loving care could do for him was done. Ordinarily prone to chafe under special attention, he quietly and gratefully submitted to the gentle ministries of those to whom it was a precious privilege to minister unto him.

Friday night, though he slept but little, was an easy one. On Saturday he told the writer that whereas Wednesday and Thursday nights seemed as long as months, Friday night was not at all tedious. Doubtless he slept more through its silent hours than he supposed. All through Saturday he expressed himself as being much easier and every way better. To the writer was given the sad, but unspeakably sweet, privilege of having the last friendly conversation and of engaging in prayer with him about 7 o'clock on Saturday evening. He then spoke hopefully of being able to write at least one article for the present number of the *Guardian*, expressing his thanks for the assurance given him that the paper would be cared for in his sickness. We freely talked together for a short space concerning the kingdom of God in our own souls and in the world, and at his own request, prayer was offered. Then the parting words were spoken, neither apparently indulging the supposition that we had parted never again to meet until, by the mercy of God, we meet in the Father's many-mansioned house

TO GO NO MORE OUT FOR EVER.

During the night he was visited by his kind physician, and the night nurse looked in on him at frequent intervals. At 6 on Sunday morning the nurse took him refreshment but, while making no complaint of weakness, he excused himself from partaking. At 7 o'clock the day nurse on entering the room was startled by his appearance, and on drawing near concluded he was dead. The doctor was immediately summoned and found that it was even so. In the short interval, and most probably while lightly sleeping, the weary wheels of life stood still, and "HE WAS NOT; FOR GOD TOOK HIM." The earthen vessel which for years past had seemed ready at any moment to crumble to pieces, yielded to the final pressure and suffered the imprisoned spirit to escape to its immortal home—the palace of angels and God. While pneumonia was the proximate cause of death, it was evident to all that the real cause was the collapse of the frail wasted organism which for years had barely maintained existence, and which during the past year had been additionally so enfeebled by the fall which he sustained. The candle had burned to the very socket.

Arrangements were at once made to make the sad event known to the ministers, missionaries and Christian public of the city. In more than one pulpit tender and touching reference was made to the sore loss which every one recognized the Church of Christ and the Missionary cause to have sustained. Among the clergy who referred to the death of Mr. Bowen, and as an instance of the general feeling in the city, may be specially mentioned the Rev. Goldwyer-Lewis, chaplain of the Cathedral, who, as we have been told, in his eloquent sermon to the volunteers, held up before them in impressive words the heroic life and noble characteristics of the deceased servant of God.

THE MEMORIAL SERVICE

at the Grant Road Methodist Episcopal Church in the evening, though hastily arranged for, and coming immediately after the ordinary services of the various churches, was an occasion long to be remembered. The large building was packed with a deeply sympathetic audience. More than two hundred persons were obliged to stand through the whole service of an hour and a half. Of ministers present the names of the following occur at the moment: Rev. Dr. Mackichan, and Rev. Messrs. Hume, Scott, Bell, Forgan, Clutterbuck, Macdonald, Jacobs, Bruere, Prantch, Frease, Winter, Craig, Hollister. The remains of the deceased were placed in front of the pulpit. The service was in charge of the Presiding Elder of the Bombay District, Rev. J. E. Robinson. After the hymn, "Servant of God, well done," had been sung, Rev. Wm. Bell of the Baptist Church offered an appropriate and uplifting prayer, in which thanksgiving was a prominent element. Mr. Robinson in a brief address reminded the congregation of the two-fold purpose of the gathering on the occasion—to give suitable expression to their Christian sorrow in view of the great loss which has occurred to the Church militant by the fall of a standard-bearer so valiant for the truth as the departed father in Israel; and also to rejoice together before God and in the presence of their dead for the great grace bestowed on him who, having been guided for many years with the divine counsel, had that day been received into glory. He gave as the sentiment pervading all hearts the words of the apostle—"sorrowful, yet rejoicing."

The beautiful and all too brief address of Dr. Mackichan of the Free Church of

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Scotland, summed up felicitously the relations which Mr. Bowen sustained to the missionary enterprise of the city and country, speaking of him as the last link uniting the present with the first generation of missionaries who had wrought with God in this western Presidency.

THE SALIENT FEATURES

of his life and character were touchingly dwelt upon, and the loss which the missionary force of Bombay and all the churches of the land had sustained in the removal of the departed saint feelingly portrayed. The Rev. Mr. Hume, of the American Board of Missions, followed in an address based upon Josh. 1. 2, in which he spoke very impressively of the indirect unconscious influence over the natives of the city that Mr. Bowen wielded, mentioning cases which had come under his own observation of heathen who had been brought to Christ through the holy life of him who for forty years had been before the people as a living example of the saving, keeping, and sanctifying power of Christ, as no other man had been.

Young men present, with much appreciated thoughtfulness, rendered a selection of which Mr. Bowen was particularly fond, and which was singularly in harmony with his end as with his life—"Peace, perfect peace"—and then Mr. James Morris, from a full heart, in the two-fold capacity of an intimate personal friend of Mr. Bowen and representative of the Methodist Episcopal Church, spoke of the good man's relations to the community, the Church, and individual members thereof in such a manner as touched all hearts, and brought home to each one a deeper and keener sense of our great and irreparable loss. Dr. J. S. Stone followed with interesting details of Mr. Bowen's last illness, and impressively gave expression to the feelings with which the more intimately-associated colleagues of the deceased leader and guide regarded this sore bereavement. The familiar hymn—"Brief life is here our portion"—was feelingly sung, after which the Rev. Mr. Forgan and Rev. Mr. Clutterbuck offered prayer. In brief closing remarks Mr. Robinson dwelt upon one or two unnoticed features of Mr. Bowen's character, referring particularly to his love for, accessibility to, and condescension toward children, who felt that in him they had a true friend—one whose affection for them

WAS WITHOUT DISSIMULATION.

Mr. Robinson also referred to some details of interest connected with Mr. Bowen's presidency of the recent Annual Conference at Poona, and asked the sympathy and prayers of Christian friends for the sisters and brother of the deceased in New York, with whom he was in constant and affectionate correspondence up to the last, and to whom the news of the beloved one's death would be a heavy blow. He also asked for special prayer in behalf of the *Guardian*, that the divine blessing might continue to rest upon its publication, for which, as far as possible on the old lines, arrangements have been duly made.

As an appropriate conclusion to the memorial service of such a man, the great congregation joined most devoutly and heartily in singing "Praise God from whom all blessings flow," and the Rev. S.P. Jacobs pronounced the benediction. For nearly an hour the friends who had gathered filed past the coffin which contained the remains of the departed, lingering to fondly and tearfully gaze upon the rugged, sculptured, peaceful face; to imprint a kiss of reverential affection upon the cold brow; and doubtless in many instances to breathe an expression of gratitude to God for the many helpful words spoken by those silent lips. Peculiarly impressive was it to witness the large number of native Christians present, their hearts surcharged with grief, hardly able to realize that their life-long steadfast friend had been taken from their midst and the desire of their eyes

REMOVED WITH A STROKE.

During the night loving friends watched by the remains. Before the hour of 7 next morning the Church was again filled with hundreds of mourning ones representing all denominations. The Rev. Mr. Robinson conducted the service, announcing Wesley's beautiful hymn—"Hark! a voice divides the sky,"—and prayer was offered by Revs. Danjibhai Nonroji and D. O. Fox. A Scripture lesson was read, another suitable hymn sung, an opportunity afforded for friends to look for the last time upon the form of the translated dead, and, carried by devout men to burial, the funeral procession wended its way to the Sewree Cemetery. At the grave the remaining portion of the ritual for the dead was read by Rev. Messrs. Robinson, Fox and Frease, and Dr. Stone offered prayer. A favorite hymn of Mr. Bowen—"Shall we gather at the river?"—was sung in part, followed by the Doxology, and the Rev. Dr Mackichan dismissed the deeply-affected mourners with the Benediction.

Blessed man of God! How sorely we shall miss thee in the days to come! Heaven seems more of a reality since thou hast entered it. Surely there must be a fitting eternal home for such pure, unselfish, loving spirits as thine—a home not far from every one of us.

Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

## A SKETCH OF HIS LIFE.

To meet the eager desire of Mr. Bowen's numberless friends and admirers for an immediate survey of the history of his life, it is attempted in the present number to set forth in order the main events of his remarkable career; premising that, while the accuracy of all statements is vouched for, the sketch can only be at this time little more than a skeleton outline, and, therefore, very inadequate.

It is hoped that, later, a worthy biography of this great missionary will be duly furnished to the world. The only available, and in any sense complete, material for such a biography is in possession of the writer. It may therefore be stated, that all productions or publications professing to be a Life of Rev. George Bowen are entirely unauthorized and not to be regarded as reliable, however they may in general approximate the truth.

GEORGE BOWEN was born in Middlebury, Vermont, United States of America, April, 30th, 1816. His father in after years was a wholesale merchant, an importer of dry-goods, in New York. The family was connected with the Protestant Episcopal Church. Mr. Bowen had two sisters and a younger brother, all of whom, like himself, never married. The father, much attached to his family, was of a literary turn of mind and collected an excellent library, by which his children greatly benefited as they grew up; but his desire for George was that he should acquire a good business training, succeed him in his business, and become a successful merchant.

At the age of twelve George was withdrawn from school and taken into his father's counting house. After that he never attended either school or college. He read with avidity the books in his father's library, among which he mentions Plutarch's Lives, Rollin's Ancient History, Xenophon's Cyropedia, Hume's History of England, Memoirs of Duc De Sully, Washington Irving's works, Locke on the Understanding, Dugald Stewart, Arabian Night's, Scott's novels, and Shakespeare, which he says was "a passion with him for many years." He also drew largely for other books on the public library. At fourteen he took lessons on the piano, and when about sixteen a great passion for music took possession of him, and for a dozen years he cared for nothing more than Italian operatic music. During this period his evenings were spent in the acquisition of French, Italian and Spanish, in which languages he became quite proficient. At the age of seventeen, letting him speak for himself, "he fancied that he was intended by nature to shine in the world as an author. He thought that it was his mission to write some tragedies that would astonish the world by their marks of genius." In the course of a year or so he wrote three or four. Two were published, but the world was not astonished: to his intense surprise and chagrin it treated his tragedies with perfect disdain.

About the age of eighteen he became very much dissatisfied with the career which his father had appointed for him, chafing under his repugnance to a commercial life and lamenting the meagre educational advantages which he had enjoyed. In October 1854 he received his father's grudgingly and ungraciously-accorded permission to retire from the mercantile life which he had followed for nearly eight years, resolving to devote himself *con amore* to literary pursuits.

It was a short time before abandoning forever a mercantile career that he became a skeptic, or as he prefers to call himself, a disbeliever. An enthusiastic admirer of Gibbon, charmed with the dignity and suggestiveness of the great historian's style, he easily persuaded himself that Christianity was destitute of all well-founded claims to be regarded as a divine system. In the course of a year or two he read the works of Volney, Voltaire, Shelley, Hume, Bayle and others of kindred minds, the result being that he settled down into a calm and confident acceptance of an especially cold type of Deism. For a time he had argued against the existence of a personal Creator, but the Design argument was too strong to allow him to honestly become an outright Atheist, and he "ceased to speak against the existence of a God, but denied that God had given man any revelation of himself." Like Voltaire, he was "embarrassed" by the universe.

For a period of eleven years his mind was "never once shaken in its conviction that there was no such thing as a revelation, and that a belief in the possibility of the supernatural was ridiculous."

All this time he regarded Christians as the victims of a strange delusion, while conceding that they did derive a certain measure of peace from their religion. But this he ascribed to their pitiable weakness which made some sort of a prop necessary. He prided himself upon his personal independence and self-sufficiency, and rejoiced in the reputation for exceptional morality which he had secured; at the same time confessing, that he would not "for all the world have consented that certain facts should be divulged to man."

In the summer of 1836, George, accompanied by the other members of his father's family, went to Europe, the period immediately preceding having been marked by sundry manifestations of his liberty-loving and enthusiastic spirit. Among the chroniclings respecting this period, we find mention made of a foolish threatening letter sent to the President of the United States; the harboring of a fixed purpose to put out of the way in the interests of society, a person whom he disliked; and standing godfather, "for the oddity of the thing," to the child of an Italian patriot who had suffered much in his effort to liberate Italy from the Austrian yoke.

SEVERAL YEARS OF WIDESPREAD TRAVEL in Europe, including a year or so of fast life in Paris, followed. His journal contains extensive notices of the places of interest visited. They are most attractive reading, fascinating at times in their exquisite depictive power. Freely interlarded we find reflections and philosophisings of a most audacious, irreverent, and ofttimes, blasphemous character. Here is a characteristic extract from his diary of April 16th 1837: "Saw the sea at Terracina and ruminated on the beach, cigar in mouth, over the vicissitudes of human events and the nothingness and nonsense of my own existence. It is a great bore that God should have taken it into his head to put this spirit, soul, essence of mine into a human body and make a creature of me;" and more in the same strain.

A deep ever-flowing pessimistic current flows through all his writings of those unhappy years of alienation from God. "My destiny!" he says, "inglorious and mean; a bubble that breaks from the flood in the night time, no sun nor moon to paint it with their gay hues." About fifty pages of his journals of these years of European travel are covered with notes of books, mostly German and French. He devoured Goethe, Heine, Herder, Klopstock, Lessing, Richter, Schiller, Wieland, *et al.*, among the former; and works by George Sand, Duchess D'Abrantes, Balzac, Consin, Voltaire, besides biographies many, among the latter. He states he read eighty German volumes in six months of 1838, some of which he translated into blank verse as well as prose.

In 1839, we find the subject of our narrative in Upper Egypt, greatly delighted with all that he there saw, with eyes ever open for the beautiful, the ancient, and the humorous. Later in the same year he passed over to Palestine, where he spent the months of August and September, and after visiting Turkey, Greece and Italy, we find him once more in Paris at the end of the year. The early part of 1840 welcomes him back to New York whither his relatives had preceded hi .

For some years his mind had been haunted with a resolve to write

A DRAMA OF THE CHRIST.

The imagined first scene is thus drawn up:—

"Upon a desolate mountain top overlooking Tiberias, of a starlight night, a youth enters who has received his death-blow. He lies down beneath a blasted tree and dies. His sister enters and while she is kneeling by his body, a flash of lightning descends from the cloudless sky, runs down the tree, and the spirit of an archangel enters the dead body of the youth. The surprised angel rise from the earth, listens to the terrified, joyous girl, and receives from the invisible lips of deity his instructions. The girl screams with horror at the supernatural voice and rushes out. Christ, a youth of 20, arrives with a stranger, a messenger from Satan, who has seduced him to desert his home and wander with him over the earth, etc., etc."

Wild for commencing this task immediately after arrival home, he tells us, he was somewhat rebuffed by reading in the *Foreign Quarterly Review* some remarks upon the general propriety of the "great and imposing subjects which modern poets are more apt to attempt than to complete." In a few months we find him commencing an abandoning the study of law because of difficulties and disinclination, and finally beginning the composition of a work of fiction, the scene of which was Rome, the epoch the early part of the 16th century, and the principal *personæ* the distinguished artists and literati of that day.

After returning to America he continued to be an omnivorous reader. The number of German, French, Italian and Spanish works of fiction, poetry, philosophy and history which he read in those years, and notes on which crowd his journal, is simply amazing. Passing rapidly through his journal we find him now enthusiastically advocating the theory of transmigration; anon speaking of his 26th birthday as "another flea-hop through eternity;" again expressing his admiration for, and extracting from, à Kempis' "Imitation of Christ;" and yet again recording the completion of a prose work of fiction for which he could not find a publisher, but bearing the disappointment with equanimity and utilizing it as an incentive to new and greater efforts. At this time, too, he became enamoured of the pantheism of Spinoza and Goethe, chiefly on the ground that it shifted all the corruption of humanity over upon God, *naturing and natured*. His poetic genius found generous vent at this time, also. The effusions, mostly in blank verse and covering a wide range of subjects, reveal a high order of imagination and a deep philosophic insight into the nature of things. In 1842 Mr. Bowen read no fewer than 150 large volumes, on 105 of which he made extensive notes!

It was in this year, also, that Mr. Bowen made the acquaintance of a lady who was destined to exercise a greater influence upon him than any other living person. Beautiful in person and endowed with rare charms of mind and manner, his whole life was bound up in her. In his journal for July 1843 he speaks of four days of incomparable enjoyment spent in her company, "*les plus beaux jours de ma vie*," (the very best days of my life), and indulges in many daily flights of what he terms "rhapsody and idolatry." In December of the same year she was smitten with what proved to be a fatal sickness, and he was overwhelmed with grief. Out of the thick darkness the light of God began to shine upon his soul. By means of this great sorrow which had come to him the first step in the process of his soul's salvation was accomplished: all doubt of the soul's immortality was forever banished from his mind. It is but right to add that the foundation for this conviction of man's immortality was laid by the perusal of Fichte's work, translated into French, "*La destination de l'homme.*" While his *fiancèe* was lingering on the threshold of eternity in utter physical prostration, he sent her a letter in which these words occur: "Surely, it will be a satisfaction to you to know that you have been in your earthly hours the means of rescuing me from a state of lamentable doubt and uncertainty to a blissful belief in the soul's high and everlasting destinies. And that the despair caused by the announcement that I should never more see you on earth was soon visited by a divine intimation that a blissful paradise would be the abode of your enfranchised spirit. With one hope I survive then; the hope that by a constant recollection and imitation of your virtues, by diligently striving to make my life more worthy of your contemplation, and perhaps by the mediation of a prayer that you may breathe for me, I may at some future day arrive at the same sphere of unfading joy." Happy for him that he later discovered a "better way" of arriving at the "sphere of unfading joy" into which he believed

HIS LOVED ONE HAD ENTERED!

On the morning of January 26th, at about the precise hour when he himself forty-four years later passed away to his rest and reward, the suffering lady breathed her last. Previous to, and through the greater part of, her illness she had not fully grasped the great truth of present forgiveness and acceptance through faith in the merits and death of the Lord Jesus Christ; but through the ministry of a pious lady who had once been her preceptress she, was enabled to fully lay hold of eternal life and attain to the full assurance of faith. With her last breath she articulated the single word "Now." The entry in his diary is: "There remains nothing now but the constant, perennial, hourly necessity of such preparation as shall ensure the earliest meeting in that exalted sphere to which she has gone." May we not believe that their redeemed and glorified spirits have again met to be eternally united in

THE PARADISE OF GOD?

On February 4th he records that he received her dying gift, a copy of the Holy Bible, "with words of benediction on the clasp, and an injunction from her to read it daily and also to attend the house of God." With reference to this, Mr. Bowen subsequently explained that he held the volume in high estimation and valued it simply because it had been the means of consolation

to the departed one. For her sake, he tells us, he read it during the two months that followed and found much in it to interest him. It appeared very wonderful to him that one who had lived so many centuries ago and died upon the cross, should have done for her what *he* would have thought it the greatest privilege of life to do in any degree. Yet as he read from day to day, the idea never crossed his mind that it was a revelation from God, or that the miraculous works mentioned therein had ever been really performed. He was perfectly sure in his own mind that the religion had no basis whatever except in the felt needs of a certain portion of mankind for such a religion. He had convinced himself in some transcendental way that there was a happy future for mortals; but with regard to the claims of the Bible to to be a revelation of God to man, he was just as much a skeptic as he even had been. One point, however, had been secured; he was not repugnant to religion, but had actually come to find a pleasure in religious exercises. Yet he had never yet bowed the knee in prayer to God and could not believe that he would ever enter into communion with the Father of spirits. In accordance with the injunction of the lady referred to he regularly visited some Episcopal church every Sunday, but with about as much religious aspiration as though he went to a library or theatre.

God's hour was soon to strike. One night, probably the 24th or 25th of March, 1844, before retiring to rest, something led him to say aloud what was in his mind to this effect: "*If there is One above all who notices the desires of men, I wish that he would take note of this fact, that if it please Him to make known His will concerning me, I shall think it my highest privilege to do that will, whatever it may be, and whatever it may involve.*" On the 28th of the same month, Mr. Bowen went to the Mercantile Library, New York, and asked for Paley's *Natural Theology*. A book, which he supposed was the one he had asked for, was handed him, and he carried it to his home; but on opening it he found to his surprise and disgust that it was another work by the same author —the *Evidences of Christianity*—which had been given him. The library was two miles distant and he was unwilling to retrace his steps in order to return the book that day. He said to himself, "I cannot waste my time on a book that tries to show that the Bible is from God, for I know well enough that it is not." However, before laying it aside, he read the first sentence which runs thus:—

"I deem it unnecessary to prove that mankind stood in need of a revelation, because I have met with no serious person who thinks that even under the Christian revelation we have too much light, or any degree of assurance that is superfluous. Let it be remembered, too, that the question lies bewixt this religion and none; for if the Christian religion be not credible, no one with whom we have to do will support the pretensions of any other."

He was

MUCH IMPRESSED WITH THIS REMARK

and almost reluctantly he read page after page until the greater part of the book had been read. At this juncture he visited a friend in the country where he met with and carefully read Doddridge's *Rise and Progress of Religion in the Soul*. He returned to the city firmly resolved "to find out the truth regarding Christianity and have it definitely settled whether it could be regarded as from God or not. Once more he set himself to read Paley's *Evidences* Carefully weighing every argument and scrutinizing every statement of the book, he came at last to the conclusion that the Gospels were a faithful record of events that had really taken place, in accordance with predictions that had been given to the Jews centuries before. The Bible, then, was a revelation from God! At once he abandoned himself to the reading of the New Testament, not making known to any human being the struggle that was going on in his mind. Day by day the light increased. It was not long before he clearly saw the divinity of Christ and the propitiatory character of his death. Reaching the point where he fully believed the ability and willingness of Christ to save him he "made himself over to Him to be saved;" and he found that Christ was equal to the work that He had taken in hand. While not prepared to specify the very day in which he passed out of death into life, Mr. Bowen speaks of April 3rd, the day when he consented to the testimony to Christ's mission furnished by the lives and teachings of the apostles as set forth in Paley's *Evidences*, as the day that may be regarded as the one which determined his future destiny.

Immediately after reading Paley he turned to the famous 15th chapter of Gibbon, which had been the means eleven years previously of confirming him in his disbelief of Christianity, and was at once able to see the poverty and inadequacy of the arguments there paraded in explanation of the spread of Christianity.

The weeks and months immediately following his conversion were full of interest. Within three or four weeks of that happy change he had fully formed the purpose of becoming a foreign missionary. Becoming an attendant upon the ministry of the good Dr. Skinner, pastor of Mercer St. Presbyterian Church, Mr. Bowen was built up in his holy faith. On the 9th of June he was baptized on profession of faith in Christ and on the same day, for the first time, partook of the Lord's Supper. His two sisters and the father

BECAME BELIEVERS THE SAME YEAR.

Acquainting Dr. Skinner and other friends with his desire to become a foreign missionary, they advised him to prosecute a course of study in the Union Theological Seminary before going abroad. He agreed to this, though he supposed at first that "there would be nothing to hinder him from going at once, just as he was, with his Bible under his arm." Not having had a College course he began at once to apply himself to the study of Greek. He took a class in Sunday School, worked a district as tract distributor, and earnestly sought to equip himself for his life-work, under the guidance of the Holy Spirit and judiciously advised by kind friends.

He tells us how at this time, without solicitation or suggestion from any, he broke himself off the habit of smoking, which had acquired a tremendous hold upon him, and this by using of set purpose the cheapest and worst tobacco; how also he gained complete victory over the vice of profanity, and forever abandoned the use of intoxicants, believing that the Spirit of the New Testament favoured total abstinence.

Wishing to spend his summer vacations in work that would tend to fit him for his missionary future, he offered himself as a colporteur for some specially destitute district to the American Bible Society and American Tract Society. He accordingly, with his friend and fellow-student, Mr. Ford, afterwards missionary in Syria, spent part of the summer of 1845 in Pike County, Pennsylvania. The experience gained among the farmers and many poor and degraded people was of lasting benefit to him.

The 4th of December in the same year is noted in Mr. Bowen's journal as the beginning of a new era in his life and spiritual experience. Of this he writes (in the third person) "Nothing in heaven or earth astonished him more than the discovery made on that day—that Jesus was his sanctification, and that all he had to do was to abide in Him as the branch in the vine, and the goodness of Christ would sway him moment by moment, and it would always be Christ's goodness, not his own; for there is none good save one, that is God. . . .

"When the discovery was made, he was filled with wonder, love, and praise, but also with a sense of the need of perpetual vigilance, lest at any time he should forget his absolute dependence on Christ. He felt that he must watch against every thing, even in matters lawful, which could in any way weaken his sense of dependence. He felt that he was under law to Christ, in eating, drinking, sleeping, study and conversation; that he must habitually stand ready to cut off a right hand, to secure the continued realization of Christ's love. All self-denial now became easy; the sense of God's love filled him with joy unspeakable, and he valued nothing more than the opportunity of expressing his own love in return."

While at the Theological Seminary he was in the truest sense a missionary, ever seeking the conversion of souls in the outside world, as opportunity served, and also helping many a fellow-student into the full enjoyment of the Gospel salvation. He was the leading spirit in the prayer and experience meetings among the students, in all things and at all times seeking first the kingdom of God, while at the same time a diligent and conscientious student

WHOSE PROFITING APPEARED UNTO ALL.

Two months of the summer vacation of 1846 were spent in revisiting Pike County, Pennsylvania, on behalf of the Bible and the Tract Societies. In company with Mr. Ford he went from house to house, offering books, holding conversation and praying as opportunity was given, tell every family in the country, to the number of 750, had been visited.

April 19th, 1847, was memorable as his first Sabbath in the pulpit. He preached three times; "was sustained, but disappointed in the results. . . . yet favoured in one respect—freedom from reflex acts." From this time forward, until his departure for India, he preached constantly. On the 4th of July he was ordained in the Mercer St. Presbyterian Church, Rev. Drs. Skinner, Cheever, Anderson, Thompson, Patton, and others taking part, and many present who

had known Mr. Bowen in the days of his worldliness and skepticism glorified God for the grace bestowed upon him.

Having been duly accepted and appointed by the American Board of Commissioners for Foreign Missions, Mr. Bowen left New York for Boston July 27th, 1847, and embarked from the latter port on an ice-ship four days later, Mr. and Mrs. Wood, his only fellow-passengers, being, like himself, bound for Bombay. At once he began to work among the crew, earnestly seeking to lead them individually to Christ. He also began the study of Marathi. These days on board ship were days of prayer, and heart-searching, and growth in grace. God was girding him for his forty years' service in Bombay. His faith was growing exceedingly as he learned Christ He read many works of religious biography and history during the voyage. In his journal for December is a remark which may be regarded as the key to his whole life. "*It appears to me now,*" he writes, "*that the highest style of Christian in God's sight is one who lives in the wise exercise of all his powers, sparing himself not at all, doing all to produce great and immediate results, yet esteeming that in God's favour is his life, repining not when there is no appearance of fruit, and willing to be thought unprofitable by the Church.*"

Bombay was reached January 19th, 1848, after a voyage of 172 days. The voyagers were met by Mr Allen, who had been a missionary for over 20 years, and taken to the American Mission House. Mr. Bowen at once entered upon the study of the vernacular with his usual diligence, engaging two pundits, each of whom gave him an hour and a half daily. He made rapid progress.

From this time forward Mr. Bowen's journal is full of reflections on the various questions of interest which come before the foreign missionary in this land. From the very first the idea of a very simple style of living, approximating that of the natives, was before his mind ; and he freely expressed his conviction that one way in which the gulf between the natives and Christian missionaries might be bridged, was by the latter ceasing to occupy in worldly respects a superior position to the former. This conviction was deepened by the perusal of Edward Irving's

FAMOUS MISSIONARY SERMON

preached before the London Missionary Society some time previously.

In May of this year, 1848, news of his father's happy death reached him, the event occurring before the announcement of his son's arrival in India reached New York The event was a trial of faith to the young missionary, as his mother and sisters were left wholly unprovided for, with no one to care for them. Mr. Bowen felt it to be his bounden duty to remain in the mission field, fully believing that the Lord would in His ownway solve the problem of the family's support. He himself, however, from his moderate salary, found it possible to set aside 20 dols. a month for the purpose. The following extract from his journal about that time reveals the spirit that animated him : "I want to have Christ walking about the streets of Bombay as he did about those of Jerusalem, and living among this people as he did among the Jews. He was emphatically the friend of the people. They were his family, his home. . . . I want to have Jesus the Missionary in my mind's eye continually. It will be a blessed day when I feel at home in these streets, and can linger in them without any desire save to continue preaching the word."

In the month of August Mr. Bowen was prostrated by an affection of the liver and of the wind-pipe. He declined very rapidly, insomuch that he was given over to die by his physicians and all who saw him. He himself even wrote home announcing his approaching death. A few days after doing so, he began to mend, and his physicians urgently advised that he leave the country immediately. This however he refused to do, hoping that the Lord would eventually, fully and permanently restore him. The Lord saw fit to order it so, and the one who was declared by able physicians, under their hands and seals, to be absolutely unequal to further residence and labour in India, lived and laboured with indefatigable energy for forty years without lengthy sea-voyage, furlough, residence in the hills, change of climate, or other means generally considered indispensable to prolonged stay in the tropics.

About the beginning of 1849 two things exercised the mind of the subject of our sketch. One was, the necessity for a display of miracle-working power in order to the

CONVERSION OF THE IDOLATROUS HEATHEN.

It was strongly borne in upon his soul that it was his duty and privilege to authenticate his divine commission to the ignorant people among whom he toiled with so little success, by 'signs following' The references in his journal are scanty and somewhat vague, but it seems that after days and nights of prayer and study of the Word, he on one occasion essayed the healing of a sick or disabled person by a command of faith, and was signally unsuccessful. He was greatly humbled and confounded, but God held him in the hollow of His hand, and he suffered no eclipse of faith. He never, however, abandoned the conviction that the miracle-working power was recoverable by the Church and ought to be an adjunct for missionary labors among idolatrous peoples; but we do not find any further attempts on his part to manifest or exert this power, though he appears to have sought it with prayer and fasting and many tears.

Another thing on which his mind dwelt was, the absolute necessity and imperative duty of missionaries to live among the natives, and in a style of simplicity and renunciation of earthly comforts to indicate the utter unworldliness of their motives and the disinterestedness of their aims. Here is not the place, and now is not the time, to enter upon a discussion of the soundness of his views Mr. Bowen himself has often acknowledged that he was greatly disappointed as to the effect which he had expected would be produced upon the natives by his own course in this direction. But he had the courage of his convictions, and in January 1849 we find him writing a letter to the missionaries throughout India in which he urges the adoption of his views on the subject with

IRRESISTIBLE APPEALS TO THE SCRIPTURES.

A little later he writes: "By the grace of God I will put myself in a position where all men shall see that I am the disinterested servant of Christ. By the help of God, I will honour the Gospel and conform myself to it with all strictness."

In accordance with this purpose Mr. Bowen on February 13th, 1849, resigned his missionary's salary, amounting then to Rs. 90 per month, left the mission house, and took up his abode in a little room of an old pensioner's mud-walled house near Waree Bunder, under Nowrojee Hill, in the midst of a community composed entirely of Portuguese and Natives. The house has long since been swept away and the whole neighbourhood altered. His journal of above date has the following : "At length, thanks be to God, I am in that situation which I have so long desired to be in. The Lord did not more truly guide me to India, than he has guided me to this humble spot. Were the apostle Paul in Bombay, I should be far more content in receiving him where I now am, than where I have hitherto been. . . . On opening my Bible the first text that met my eye was, 'Now there was found in it a poor wise man, and he by his wisdom delivered the city.' "

Days of anxious inquiry and earnest desire for unequivocal manifestations of the power of God to accompany his preaching of the Gospel to the natives, followed. He spent hours of the nights in prayer, fasted for long periods—in one instance for a fortnight—and in response to a profound impression made upon his mind in meditation on the character of Christ,

HE GAVE AWAY EVERY PENNY

he had in the world.

The 20th of March of this year 1846 proved another important era in his spiritual life. He writes of it as the greatest day in his whole life. "I entered," he says, "upon a religious experience far higher than any before attained to. Its characteristic is self-annihilation, and a wonderful revelation of God in the place of myself." The immanence of God in his natural creation, the absolute dependence of the creature upon God, the power, wisdom and goodness of God as exhibited in the works of His hands, were unfolded to his mind in a manner that filled him with unutterable joy, peace and love.

In April he removed from the house in Waree Bunder to one in the heart of Umerkhadi which had just been vacated by some native Christians, for which he paid Rs. 8 per month. In this house he remained five years, during which, as previously, he worked with the missionaries, preaching in turn, visiting schools, etc. In December he entered upon the work of giving instruction in a private family, well known to residents of Bombay, and by this means was able to support himself He continued to instruct this family for about twelve years, and he more than once gives expression to his sense of the kindness shown him by each and all of its members.

The year 1851 was marked by the appearance of the first number of the *Bombay Guardian*, of which from the outset, Mr. Bowen was an associate editor. Three years later the entire charge of the paper devolved on him. Subsequently the paper ceased to be published, but after an interregnum, Mr. Bowen revived it, and from that time to this

it has regularly appeared; under his unique administration proving itself a worthy defender of the faith, once for all delivered to the saints, a judicious critic of public affairs, and

A SOUND DISPENSER OF EVANGELICAL TRUTH.

We are warned that this sketch must be abridged. Valuable service was rendered by Mr. Bowen in connection with the Bible and Tract Societies with which he was closely identified up to the last. Besides his editorial work in connection with the *Guardian*, he was the author of many valuable tracts and treatises. His books—"Amens of Christ," "Love Revealed," "Daily Meditations"—by which he is known and esteemed in all parts of the world—have been a means of blessing to hundreds who never saw his face. The mail that arrived the day of his funeral brought a most affectionate letter of thanks from a gentleman in Scotland who had been greatly blessed through the perusal of "Love Revealed." In 1871, when Rev. William, now Bishop, Taylor began his mission in India, Mr. Bowen at once gave him and it his heartiest support, becoming a little later one of the leaders of the Methodist Episcopal Church, to the advancement of which he devoted his energies and great talents until death removed him. He was several times honoured by election to the presidential chair of the Annual Conference of that Church, and his last official work was done in the capacity of president of the Conference which met at Poona last month.

But, devotedly attached, as he was, to the Methodist Episcopal Church for the past fifteen years, and in fullest sympathy with the doctrinal and ecclesiastical system of that particular denomination, George Bowen belonged to all denominations that honored Christ. To him people of all churches, of the various grades of society, of every walk in life, turned as to a true friend and counsellor, and as an example of all that is good and beautiful in a Christian life. How he was loved and reverenced by Methodists is well known; but in this city, where he has gone in and out among his fellows these forty years—in this land where his name has ever been as ointment poured forth—there are thousands who are not Methodists who love and revere his name, and who will affectionately cherish his memory as long as life endures.

Knowing how accessible he ever was, how quick and sensitive and responsive were his sympathies, everybody, irrespective of race or creed, felt that he had a prescriptive right to go to him in any time of trouble or distress. And so, for these many years, he has been at the service of every man, woman, or child needing his counsel or his help, his sympathies or his prayers. The more destitute and degraded and feeble the one who appealed to him, the more glad was he to wholly give himself to that one in love and prayerful sympathy. If, since apostolic days, there has lived a man on earth who unselfishly and disinterestedly sought the good of his fellows in Christlike willingness to spend and be spent for them, and who stood ever ready to lay down his life for the brethren, that man, we hesitate not to say, was George Bowen.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

DEAR SIR,—At a meeting of the Managing Committee of the W. I. N. C. U., held in the house of the Rev Baba Padmanjee, it was unanimously resolved to enter a minute on their records in reference to the lamented death of the Rev. Mr. Bowen, and also to send a copy of it for publication in the *Bombay Guardian*. In accordance with this I send you the minute agreed upon by the Committee. Will you kindly give it a place in the next issue of your paper?

I remain, Dear Sir,
Yours sincerely,
TRIMBUCK CANARAN,
Honorary Secretary.

Lower Colaba,
8th February, 1888.

It is with profound regret the Managing Committee of the Western India Native Christian Union record the death of the Rev. George Bowen. This sad event took place on Sunday morning, the 5th instant. The deceased came to this country from America as a Missionary in the beginning of 1848. From that year to the very last day of his earthly life, comprising a period of forty years, he continued his labours without leaving his post.

It is difficult to speak in adequate terms of the character, life, and work of this most devoted, faithful, and distinguished servant of the Lord. All who knew him saw in him the image of the Master brightly reflected. His greatest ambition was to have the mind of Christ, and this he was blessed with, through divine grace, in no ordinary degree. It might truly be said of him that he made himself of no reputation, that he might thus more faithfully show forth the praises of Him who had called him out of the darkness of infidelity into His marvellous light. Endowed with an unwavering faith, and a fervent love, he laid aside every earthly advantage he possessed, which were not a few, and consecrated wholly on the altar of God's service his great talents, and varied acquirements. Like Paul, whom he resembled much, he could emphatically say, "for me to live is Christ, and to die is gain." Christ was, indeed, the Alpha and Omega of his life All his engagements and movements, in private and public, among Christians and non-Christians, were directed toward the accomplishment of this grand aim of his heart. Like the great Apostle of the Gentiles, he had determined not to know anything among men save Jesus Christ, and him crucified. How faithfully he carried out this determination is known to all who came in contact with him. Wherever he went, or in whatever company he found himself, he made known Christ as the only Saviour of sinners. He commenced his missionary labours within few days of his arrival in Bombay. Not knowing then any of the vernaculars, he would fill his coat-pockets with tracts, and distribute them in the market and other places, speaking in English to those who knew this language. After he had acquired a knowledge of the Marathi, which he did in a very short time, he would go out morning and evening every day accompanied by some native Christians, and preached the Gospel in any and every place where he could get audiences. This practice he kept up, amid his other occupations, till very recently, when he was obliged through the growing feebleness of his voice to desist from it. He lived and laboured to promote the interests of vital Christianity among professing Christians, and the Redeemer's kingdom among the heathens. The columns of the *Bombay Guardian*, a journal he edited for the last thirty-five years, and the books and tracts he published, bear ample testimony to this fact. Many persons living in this country, and other countries of the world, have sent him letters acknowledging with gratitude the great good his publications have done to them and others. He was a friend of all, especially of the poor. His advice and prayer were sought by many in distress and sorrow. Christians of all denominations received a warm welcome from him. He freely moved among them all, and enjoyed their society. There was nothing of sectarianism about him. He was a man of most catholic spirit; and loved all who loved his blessed Master. Many a Christian family, both foreign and native, will sorely miss his fraternal visits. His influence on the old and young, was very great and wholesome. His beautiful humility, and tenderness of heart; his deep knowledge of God's word, and experience of its power; his singularly self-denying life, and entire consecration to the Master's service; his Christian faithfulness and charity, gave him a commanding position in society. Even non-Christian people revered and respected him not a little. Many of them spoke of him as a true *Sadhu*, a saint.

The Bible, Tract and Book Societies, on the managing committees of which he served for forty years, have lost in him their most active and useful member. Both these societies owe not a little of their success to his unfailing advocacy of their interests, the constant part he took in the management of their affairs, and the ungrudging labours he bestowed upon preparing for the press their publications.

The native Christians of Bombay, and other parts of the Presidency, have lost in him one whom they revered and respected as their father and leader. The noble character he bore, the consistent life he led, and the devotedness with which he laboured to promote the highest interests of men at large, and especially the good of the Christian community, called forth their love, gratitude, and admiration for him. They felt greatly attached to him, and he on his part was deeply interested in them. No foreigner has ever enjoyed their esteem and confidence more than he did. It is no wonder then that they feel his departure from among them most keenly, and earnestly do they pray that God would raise up others like him to take his place.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

"Be not slothful, but followers of them who through faith and patience inherit the promises."

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Bombay, 7th February, 1888.

DEAR SIR,—The loss sustained by the native community as well as the European by the death of the Rev. George Bowen is so great that it is impossible to estimate it adequately: at present we can do nothing but contemplate the solemn event in silence, praying to the Great Disposer of events to bless it to the sanctification of his spiritual children. A Prince in Israel is fallen! A Father has gone, and orphaned a large family! The Christian commonwealth of Western India has lost its sage counsellor and undaunted advocate, and he whom we could point to, in this age of selfishness and esthetical worldliness, as a *Sadhu*, reflecting the self-denial and unworldliness of a St. Paul, transcending, in rational sublimity, the asceticism of a Hindu or Mahomedan anchorite, has left a blank, a void that cannot be filled for many a year to come. Shall we not exclaim with him who mourned a Prophet as high and exalted in spiritual worth, "My father, my father, the chariot of

Israel, and the horsemen thereof: may a double portion of thy Spirit be upon me?"

A. B. C.

## NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, JAIL ROAD.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week, except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

WESLEYAN METHODIST CHURCH.
*Sunday, February 12th*, 1888.

Colaba — Causeway, 11 a. m. Mr. H. A. Geyer. 6 p. m. Mr. W. Lane.
Sunday-school, 4-30 p. m.
Monday, 8-30 p. m., Temperance Concert.
Byculla—Next to Victoria Gardens, 11 a. m. and 6 p. m. Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Thursday, Temperance Concert, 8-30 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m. Mr. Jurain.
Sunday-school 4-30 p. m.
Cordial invitation to all.

A SPECIAL CASE.

A FRANCO-GERMAN family burned out of home and substance in Constantinople, came in destitution to Bombay a few weeks ago.

We have temporarily provided for five girls, —ages six to sixteen. Kind friends have arranged to place them in school in the Mofussil. Means are now needed to furnish an outfit and Railway fare to their destination.

Contributions may be sent to the Editor or Manager of the *Bombay Guardian*, or to Mrs. Gladwin, Foundling's Home, Grant Road Bridge.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p.m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services; Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

COPIES of the printed proceedings of the recent session of the Indian Sunday School Union will soon be available at about 4 annas a copy. A wide distribution should be made of this pamphlet Those who have not already ordered copies should do so from the Manager of Methodist Publishing House, Lucknow.

THERE will be a meeting of the Woman's Christian Temperance Union, Thursday, February 16th, at 4-30 p. m, at the Temperance Bureau, 56, Hornby Row.

All Christian women and all interested in the cause of Temperance are invited to be present.—Miss ABRAMS. Secretary.

CHILDREN'S SCRIPTURE UNION.

THE next meeting will be on Saturday next, at 4-30 p. m., at the Lodge, Girgaum.

All children and young people are earnestly invited and asked to bring their Bibles with them.—JOHN M. MACDONALD, Honorary Secretary.

# Epitome of News.

## SATURDAY, FEBRUARY 4.

—*New York Sun:* The unusually large number of young men who have been committed to the State Insane Asylum of Michigan in the last year and-a-half has led to the discovery that almost all of them smoked cigarettes to excess. In many cases it is said to be absolutely certain that cigarette-smoking was the cause of the insanity. It is also reported that a prominent society young man in Detroit has been made deaf by cigarette smoking.

—*Makhzan-i-Masihi:* During the mela at the junction of the Ganges and Jumna this year about 400 faqirs, entirely naked, marched on two different occasions in procession to the bathing place. Thousands of Hindus, men and women, lined the road to see them, some to worship them. An English officer on an elephant preceded the procession to clear the road and keep order. It was a sad and disgraceful sight. The Government is surely strong enough to put an end to such indecency even though it call itself Hinduism. By sending a European officer of the rank of Joint Magistrate to accompany such a procession, the Government upholds that which it punishes as a penal offence elsewhere. It is to countenance that which educated Hindus are ashamed to recognize as a part of their religion.

The presence of an English officer heading the procession gives an importance and *èclat* to these naked faqirs they would not otherwise have. At any rate would it not be better to send a Hindu to represent the Government on such an occasion rather than force an Englishman and a Christian to head the indecents?

—The first young girl to be cremated in America was Alida Weissleder, the daughter of the Superintendent of the Brush Electric Light Company, in Cincinnati, aged nine. Her body was burned a few days ago at the crematory in that city. The corpse, wrapped in white alum linen, with white and yellow roses on the breast, was slid into the retort by two attendants, who at once retired, and in the stillness that followed the mourners could hear the puff and sizzel of the gases of the body as the heat devoured it. After an hour the blue flames stopped circling about the body and a long white streak was seen where it had been. These ashes, when gathered up, weighed less than a pound. They were returned to the parents, and will be preserved in an urn. It was the ninth incineration at the crematory.

## MONDAY, FEBRUARY 6.

—The funeral of the late Rev. George Bowen took place this morning from the Grant Road Methodist Episcopal Church. A large gathering of ministers and representatives of all the Christian churches attended the solemn services at the Church and accompanied the funeral cortege to Sewree cemetery

—*Times of India*: The publication of the secret treaty between Germany and Austria may possibly precipitate a European conflict. The rebuke to Russia is so public and so pointed that the Czar is not unlikely to resent it. However, with a massed Germany and Austria, we can hardly believe that Russia will deliberately provoke a contest. The preponderating chances undoubtedly are that she would be ground exceedingly small between the mill stones of the German and Austrian armies With the internal affairs of the country, however, so utterly disorganized and out of gear, the Czar and his advisers may accept war as the lesser of two evils. Altogether, the situation in Europe must be looked upon as most grave. We have had the mutterings of coming war for months back, and a very dangerous feeling of exasperation has, in consequence, been created all round. A straw, accordingly, may cause an appeal to arms

—The Rev. T. Howard Gill, chaplain of the Anglican Church of the Rue d'Aguesseau, at which Lord Lyons was a constant attendant, in his sermon on December 11, is reported in *Galignani' Messenger* as follows:—It had been stated in some journals that Lord Lyons had been all along a Roman Catholic, and that while he was kneeling in that church he was secretly engaged in saying prayers of another kind. In short, he had been represented as a wilful dissembler in the House of God. Such things were said of a man who was one of the most honest and honourable of his race. Nothing compelled Lord Lyons to attend the services in the church in the Rue d'Aguesseau, and his presence there was perfectly voluntary. "As for myself," continued the preacher, "I avow my firm conviction that while he was among us here Lord Lyons remained true in his allegiance to the Church of his baptism." He then went on to speak of the strenuous efforts made by one who was nearer and dearer to him than any other on earth, and who predeceased the late Ambassador only twenty months ago, to persuade him to enter the Church of Rome. These efforts were, however, of no avail, and only distressed Lord Lyons, whose attendance at church, Sunday after Sunday, became, if possible, even more regular after the sad event. Upon his resignation Lord Lyons went away to his relatives a single Protestant in a Roman Catholic household. Mr Gill impressed on his hearers that he did not wish to say one word against those devoted kinsmen. Devout Roman Catholics as they were, it was quite natural that they should have done all they could to induce one so dear to them to embrace their faith. Believing, as they did, that there was no salvation outside their own Church, it would have been reprehensible on their part had they not acted thus. And Lord Lyons was alone among them. A few weeks before his death he consented to study the question placed before him by his relatives who were learned in these polemics, and to discuss it with their priests. How far all this had agitated and unmanned Lord Lyons, and had hastened his end, he (Mr. Gill) would not presume to say; but death came with a friendly hand and snatched him from the strife. He was ill for seven days, and it was after he was attacked, and as he lay unconscious, that he was received, or rather made, a member of the Church of Rome. "I have nothing to say about such a proceeding," continued the preacher. "It may be in accordance with the custom of that Church; but thank God it is not in accordance with the practice of our own!" In conclusion, Mr. Gill expressed his conviction that Lord Lyons remained true to the faith he had learned.

—*Behar Herald*: Every one knows that Hooghly and Howrah are the most thickly-peopled districts in Bengal and the outstill

system is working incalculable mischief there' as the Committee of the Indian Association have conclusively shown in their letter to the Government of Bengal on the subject. The statements contained in that letter have not yet been refuted Mr Westmacott has been desputed to make inquiries into the matter., and the evidence collected by him so far proves the possibility of a doubt that drinking habits have largely increased amongst the people since the introduction of the outstill system. One of the witnesses examined by Mr. Westmacott at Boinchee, which is a thickly-peopled village in the Hooghly district, says :—" Drinking has considerably increased now. Men of all classes drink liquor The cause of this is cheapness of liquor The liquor of the former distillery was sold at Re. 1 or 1 4 a bottle. The liquor of Burdwan outstills was smuggled and sold at eight annas a bottle. Now the liquor of the outstill is sold at six annas a bottle; the people got it easily; so drinking has increased." The witness who made this statement is a respectable zemindar and an elected-member of the Local and District Boards. Another witness who is also a zemindar said :—" Formerly only one-fourth or one-fifth of the people used to drink. Now half the number drink. Lads 15 or 16 years old drink. Petty thefts have increased of late." What does all this prove? Does it not conclusively establish the fact that drinking habits have increased amongst the people since the introduction of the outstill system?

## Tuesday, February 7.

—*Times of India:* A fact of some interest to the Bombay Anthropological Society is reported from Formosa. Some of the subdued aborigines were lately arrested for murder, and being questioned as to the reason why they committed such brutal acts, after having pledged their allegiance to the Chinese Government, they replied that they were compelled to kill some people in order that their families might recover from constant ailment. It is also their custom that youths, who have attained the age of manhood, must kill some one before they can obtain a wife.

—On Sunday week, says the *South of India Observer*, the Kathai Basel Mission Church presented a festive appearance. The occasion was the conversion to Christianity of a leading Badaga with his son and grandson. The man before receiving the rite of baptism explained to his heathen relations and friends, assembled in the Church to witness the ceremony, his reasons for embracing the religion of Christ, and asked them a question, whether it is better to have one birth and two deaths or two births and one death? and they all replied the latter. He said that Christianity alone conferred on men this advantage, and that he therefore selected, after mature consideration, this faith to obtain his eternal salvation. This man was for years a bitter opponent of Christianity, and offered much resistance when missionaries and others went about preaching. This Saul has now become the Paul of Kathai. Rev. Mr. Lutze baptized them. The church was overcrowded, and there were present the Rev. Mr. Noblock, the President of the Basel Mission, Mr. and Mrs. Cowdell, Miss Ling, Mr. Mackenzie, and other ladies and gentlemen. The Basel Mission at Kathai is doing good evangelical work, and has imparted much knowledge to the hill tribes of the Neilgherries.

—"Want to join our Anti-poverty Society?" "Been wantin' to join the Anti-poverty Society ever since I heard of it; but I ain't got the doller." "Don't cost a cent. All you have to do is to sign your name to this paper." "Gimme the paper. What does it say?" "It is a temperance pledge."

—The deputation appointed by the Council of the Baptist Union to confer with Mr. Spurgeon had an interview with him last week, at his residence in Norwood. The deputation consisted of Rev. Dr. Culross (president of the Union), Dr. Clifford (vice-president), and Dr. Booth (secretary). Mr. Spurgeon, we believe, is still unable to see his way to withdraw his resignation of membership in the Union. He suggested that the Council should adopt a simple basis of Bible truths, such as are usually discribed as evangelical doctrines. He declined formally to specify any member or members of the Union whom he considers heretical. The deputation were to report the result to a special meeting of the Council of the Union on Wednesday afternoon, subsequent to our going to Press. The decision of the Council will be anxiously awaited by many.

—The following is what the *Bangalore Spectator* has to say regarding General Sir Harry Prendergast and the Bombay Command :—A rumour is very current in town that our acting Resident,, General Sir Harry Prendergast, will probably be appointed Commander-in-Chief of Bombay. What the foundation of the rumour is we know not: perhaps it is that the leave of the permanent Resident, Sir Charles Bernard, expires on the 1st March, 1888, so that Sir Harry must be provided for elsewhere soon. So far as we are aware, nothing has been said publicly about the Duke of Connaught relinquishing the Bombay command. Royal Highnesses may be pardoned perhaps for acting differently from ordinary people, and H. R. H. the Duke of Cannaught may prefer Europe to India during the hot weather Time will enlighten us all on the point.

—*Bombay Catholic Examiner*: We were afforded an opportunity last week of inspecting a magnificent bouquet, as unique as it is artistic, which has just been forwarded to Rome for presentation to the Holy Father. There are upwards of fifty varieties of flowers in the composition, and these are arranged with a view to convey a symbolical meaning. In the centre are represented the Pontifical Keys, emblematic of the power of the Pope, and these are surmounted by a cross typying Faith. In a circle o a lower ground, are a number of mitres which are supposed to represent the various bishoprics of the world, and interspersed with them are groups of flowers to denote the Catholic missionaries. Another circle of white flowers is meant to symbolise the religious Orders of Nuns; and on a fourth, the flowers are beautifully arranged to give a greeting to His Holiness in the words "Long live Leo XIII." The effect of the whole is considerably enhanced by a number of choice specimens of beetles disposed amongst the several combinations. This floral tribute is the work of Mr. M. C. Pereira, Bandora, who, together with his brother Mr. Louis N. Pereira, has collected the materials, and has shown very much taste in the admirable arrangement of this splendid bouquet. Father B. D'Monte, who is now in Rome, has been requested to present it, in the donor's name, to His Holiness.

## Wednesday, February 8.

—The Paris correspondent of the *Daily Chronicle* telegraphs :—The Maharajah Gaekwar of Baroda before leaving Paris paid the price agreed upon for his apartments, £240. The landlord demanded £1,120 for damages—why I have yet been unable to learn. The Prince refused to pay, but offered to deposit the sum in a bank or elsewhere until the matter could be arranged. The landlord refused, and attempted to seize the Prince's baggage at the railway station. The railway authorities refused to allow this without a judge's order. This the landlord obtained, but for £800. A telegram was immediately sent, and the special train conveying the Maharajah and suite was ordered to be stopped at Beltfort and all the baggage seized unless £800 was deposited. The Prince will make a complaint in the proper quarter respecting this arbitrary procedure.

Telegraphing later, the same correspondent says :—" A telegram from Bâle announces the safe arrival of the Prince and suite. From inquiries I find that the claim of £1,120 was simply an attempt at extortion by the proprietor of the house occupied by the Maharajah when in Paris *en route* for London for the Queen's Jubilee. The sum at first demanded for repairs was £48, but when the landlord discovered his tenant to be a wealthy Prince, he increased the claim to £1,120. The Prince had paid £240 for one month's rent. The proprietor of the Hotel Lille et d'Albion, where the Maharajah stayed last week, informed me that the Prince was much worried with the claim, but decided not to be swindled.

—*Christian:* Father McGlynn seems very satisfactorily to have survived his excommunication by the Pope, which was fulminated nearly six months ago. He continues to preach in America to crowded and enthusiastic audiences. The other day he replied to the Popish "Vicar-General" of New York, who had preached the supremacy of the Pope in politics as a branch of morals. Over three thousand persons listened to Father McGlynn with rapturous approval as he denounced this doctrine. There was tumultuous applause when he asserted that the modern world would never tolerate the theory of the Pope's supremacy in American politics. It would appear that the time has gone by when the Papal anathema was feared or respected, for even Roman Catholics join in the crowds who applaud him, and their newspapers give him uncompromising support.

—Sir William Hunter has promised to deliver this month, before the Society of Arts, a lecture on the present state of religion in India, with special reference to the discussion which has taken place in *The Times* on Islam and Christianity.

—*Times of India*: Under Government orders the transfer of the working of the Bhopal State Railway from the Great Indian Peninsula to the Indian Midland has been postponed for the present, presumably because the Indian Midland is not yet far enough advanced westwards to be able to conveniently take it up. The East Indian Railway classification of goods has under orders of the Government been adopted by the Indian Midland line.

—Same: The Queen has been graciously pleased to bestow the honour of Knighthood upon Dr. J. W. Tyler, C.I.E., the well-known Superintendent of the Agra Jail. In this case the language of the *Gazette* will not be merely formal, for Sir John Tyler's duties brought him at the time of the Indian Exhibition, and again last year during the Jubilee, personally to the notice of the Queen, and it is, the *Pioneer* believes, at her Majesty's own wish and instance that the honour comes to him.

—Canon Taylor is now sailing on another tack. In a letter to *The Times*, written from Cairo, he apparently argues that it is a work of supererogation to preach the Gospel to Mahomedans, inasmuch as they are already three-parts Christians. He says that one, Zatif Selim Bey, formerly Lieutenant-Governor of Cairo, showed "a competent acquaintance with the teaching of St. Paul and St. John," and represented himself and his fellow Moslems as receiving for inspired all the writings of the Apostles. The Bey "accepts Primitive Christianity, but he thinks that in the time of Constantine the purer teaching of the Apostolic age became overlaid with certain superstitions which Moslems are unable to receive:" further, he knows of only three conversions to Christianity at Cairo, as against many to Islamism. All this, however, adds no strength to the Canon's anti-missionary arguments and statistics which have been sufficiently refuted and exposed by Mr. Eugene Stock and others. It may be remarked, however, that the Moslem does not allow his alleged acquaintance with and acceptance of Apostolic teaching, to interfere with his vices or habits of life.

—*The Rock*: Mr, Spurgeon's decision was

considered at a special meeting of the Council on Wednesday, under the chairmanship of the President of the Baptist Union, Dr. Culross. The Vice-President, Dr. Clifford, and many of the leading ministers of the denomination, were present, including Mr. Spurgeon's brother. After some discussion, Mr. Spurgeon's resignation was accepted. An animated discussion, in which the Rev. J. A. Spurgeon took rather a heated part, ensued, after which the following resolution was adopted, on the motion of Dr. Landels and Mr W. P. Lockhart: "The Council recognises the gravity of the charges which Mr. Spurgeon has brought against the Union previous to his withdrawal. They consider that the public and general manner in which they have been made reflects on the whole body, and exposes to suspicion brethren who love the truth as dearly as himself. And as Mr. Spurgeon declines to give the names of those to whom he intended them to apply, and the evidence supporting them, those charges, in the judgment of the Council, ought not to have been made."

## Thursday, February 9.

—The resignation of Mr. Denning of the Office of Chief Inspector of the Palace of Westminister, after twenty-one years' service in the Houses of Parliament and forty-two in the police force, recalls the fact that this popular and faithful public servant is a man of earnest religious principles, and for many years, though so uninterruptedly engaged during the week, has found time to conduct a Bible-class for young men on Sunday.

—*Rock*: The Victoria Institute held a meeting on Monday, when the chair was taken by David Howard, Vice-President of the Chemical Society, and a paper on "The Aborigines of Australia, their ethnic position and relations," was read. Its author, Dr. Fraser, of New South Wales, referred to his explorations in various parts of the great continent, and gave the result of his investigations, especially those referring to the position and relation the Aborigines held to the rest of mankind. After reviewing the history of the early inhabitants of Ethiopia, and the reference in the Odyssey to their having been split into two nations, the eastern occupying the plains of India, whence waves of population drove part of these towards Australia, he mentioned the reference in the Vedas to a people of certain features and characteristics similar to those now seen in the Australian Aborigines, certain similarities of language found on the Madras coasts and Australia, and certain customs which he described. He considered the Aborigines of Australia as really affectionate, peaceful, and truth-telling, and faithful to those treating them well; and he expressed a hope that our future treatment of them would make amends for the past. A discussion ensued, in which several of the Institute's Australian members took part. The result of the paper is to dispel two popular errors, namely, that the Aborigines are almost extinct, and that they have no belief in a Deity. The paper has also a special value in other ways, and it is to be hoped that in future the treatment accorded to the Aborigines of Australia may be moulded on that which has been accorded to the natives of the Fiji Islands.

—*Englishman*: At the prize distribution at the Free Church Institution, (Calcutta) on Saturday, Sir Charles Aitchison, who presided, took occasion to refer to a visit he paid to the Institution thirty years ago, when he met Dr. Duff, then hard at work. He went on to say that in nothing was Dr. Duff's greatness better shown than in his plan for the education of India. In an address made in the early days of his career he emphatically asserted that to impart knowledge without religion would be the greatest blunder and would give rise to a class of "discontented restless agitators," and the experience of half a century had proved the correctness of his prophetic words, which simply embodied an old and familiar truth. An instance of the highest intelligence unrestrained by a sense of moral obligation was the devil himself That place was not merely an educational institution, it was a Missionary College. Its teachers had before them the difficult task of reconstruction, and the students under the privilege of that kind of training might, by the grace of God, expect to reap a reward compared with which all intellectual honours were small.

—*Bombay Gazette*: There has been continual rioting in the district round Chinanful in China, and the property of the Catholic and Protestant missionaries has been destroyed. A ferment has also arisen in Shantang against foreigners

—The Pope has received 41,000 chasubles among his Jubilee gifts, many of them being of gold and richly jewelled, and there is a huge Bible, sent by the King and Queen of Saxony, with gold binding and clasps, which is valued at £3,000. The monks at Chartreuse have presented his Holiness with £20,000 in cash, and a rose of diamonds, which came from South America, is valued at £25,000. The Jubilee has been a fine "boom," for the value of the gifts is estimated at three-and-a-half millions sterling.

—*Pioneer*: A crisis will ere long occur in the Indore State unless Maharaja Holkar chooses to set his house in order and live like a reasonable and reputable person. We understand that he does no work whatever, and that his whole time is given to the society of persons of whose character the less said the better to ears polite He has quarrelled with all his relations and receives no visitors, not even his Minister, Dewan Raghunath Rao, a man of worth and high attainments, who does his best to prevent matters coming to a deadlock. But he is anxious to leave the sinking ship, as are all officials of any character. The Maharaja is entirely in the hands of astrologers, and there are not three days in a fortnight on which he is not afraid to take action for fear of the anger of the stars. That his abject superstition is taken advantage of by his shameless favourities for their own interest is a matter of course, and the scandal which the personal habits of Holkar and his absolute neglect of his State duties produce will ere long necessitate the active interference of Government.

—*Deccan Times*: A very important case in connection with the liberty of the subject is exciting very great interest in Bombay. The chief cry against the appointment of Mr. Crawley-Boevey, it will be remembered, was that he was a C. S. man, and being such the very traditions of the service must have warped his views on non-official rights and opinions. These, it was taught, might be more safely entrusted to a practising barrister necessarily bred in quite a different atmosphere. But this Civilian Chief Presidency Magistrate in independence has gone far beyond Mr. Cooper or the genial John Connon. While often by his recognition of merit encouraging the zeal of an intelligent policeman, the officious or arrogant "peace" servant of the public is now made to wince under the sting of his comments. One of the local papers more than hints that his strictures on the police are dictated largely by spleen, because of a letter from Sir Frank Souter published a couple of months ago. But the imputation is mean and unworthy of the respectable journal that makes it. The great industry and pains taken with the important judgments he has had to deliver are certainly not obscured by any want of clearness in style; and a careful perusal of his remarks in passing sentence on Bhawoo Jivajee, police constable, must negative any motive other than the very important public principle involved. Curiously enough, it was the Honourable Mr. P. M. Mehta, one of the leaders of the National Congress, who was the defender of the constable's tyranny and the apologist for official *zulum*.

—In a recent speech at Carnarvon, Ireland, Sir George Trevelyan said there had been no public house on his estate for thirty years. Among his tenants there is no pauperism and absolutely no discontent.

—Seven Catholic priests have fallen victims to a most cruel death in the province of El Beni, in Bolivia. The Indians of that vast and wild region, through which the great river Beni and its tributaries flow, are in a state of revolt, and had already massacred a detachment of troops sent out against them from La Paz. The Prefect of El Beni thereupon sent seven missioners to quiet the rebels, but they were all most barbarously put to death. One of these poor priests, like another St. Hippolytus, was tied with hands and feet to the tails of four wild horses, and literally torn into four pieces. Great fear is felt in Trinidad, the chief city of the region, as the rebellious "Gauchos," who are splendidly mounted and well armed, over 2,000 strong, have sworn death against all the "Carayanes," or whites. Their leader, however, has since been captured and shot.

## Friday, February 10.

—*Eastern Star*: The Professors, Assistant Professors, Masters, Mistresses and Students of the Doveton College assembled in the Hall at 3 P. M., on Friday the 27th January, to bid farewell to Mr. B. H. Chester, M. A., a leading and highly esteemed member of the Eurasian community who has been appointed a Deputy Collector. The proceedings commenced with a prayer, after which the Principal, Mr. C. M. Barrow, M. A., made some remarks. Mr. Harvey, a student of the senior B. A. class, then stepped forward and read an address. Mr. Chester made a suitable reply and requested the Principal to give the pupils and students a holiday on Monday. This request was readily acceded to.

—*Madras Mail*: An unusually interesting social gathering of Europeans and Native ladies was got up by Mrs. Grigg, on the evening of the 19th instant. A more happy blending of the two races was never seen. The shy native ladies laid aside their usual reserve and chatted most merrily, and enjoyed thoroughly pleasant social intercourse with their European sisters. The remarks of the English ladies, half Tamil and half English, were returned with pleasant smiles and answers, which were so natural and unaffected that one felt for a time that caste prejudices and bigotry were things of the past. It was a gay scene that floated before our eyes. Many coloured rich embroidered sarees, bright eyes and merry smiles were everywhere seen; and the subdued din of talk and laughter blended with the tinkling of bangles and ornaments. There were native ladies from all castes and classes; the high caste Brahmin, the wealthy Chetty, Mudaly and Naidu, Hindus, Christians and Parsees, all together in one room engaged in genial conversation, while the busy hostess flitted from guest to guest, and as she passed and repassed had a smile, a word, a look, or a nod for every one of her guests, which seemed to do wonders, for even the most bashful seemed more comfortable after it. Music, games, and refreshment brought the interesting and very agreeable evening to a close. Amongst those who entertained the company with music was the distinguished guest, Lady Eva Wyndham Quin. She responded to the wish of a little Brahmin girl, who had previously sung to her in a loud voice, a few snatches of her kollatum songs. As the guests were leaving, each was presented by the hostess with bouquets of flowers-betel leaves, and a new year's card. Gatherings like these do a great deal more for bringing about a better understanding between the Europeans and natives, than any amount of mere talk about social intercourse. They will also, in my humble opinion, have the effect of elevating and enlightening the women of India.

—*Liberal and New Dispensation*: Mrs. Leavitt, of the World's Woman's Temperance Union, who is at present in our midst, delivered an impressive and inspiriting lecture in the theatre of the Medical College at 8-30 P. M. on Friday last. The Hon'ble Dr. Mohendra Lal Sircar, C.I.E., was in the chair. Mrs. Leavitt requested her hearers to join the crusade against drink and the curse of intemperance She said, among other things, that people should, though following different religions, once for all unite in a supreme effort to crush this most detestable and harmful vice.

—*Times of India*: The final protocol and maps in connection with the Afghan Boundary Commission were signed by Lieutenant-Colonel Yate and the Russian Commissioner on the 4th instant, prior to their start on the return journey. The men of the escort from India were in good health, and the weather was fine and most favourable for marching.

—The party of Pioneers sent into Sikkim passed Siliguri on the 5th instant They marched on at once by the high road along the Teesta Valley, their ultimate destination being Gautok, two marches from Lingtu, the post occupied by Thibetan troops. Mr. Paul, Deputy Commissioner of Darjeeling, and Mr. Bernard, Joint Magistrate at Alipore, are with the party as Political Officers. The Rajah has applied for permission to offer explanations on his recent line of conduct, and there are other evidences that an anti-Thibetan reaction has set in generally throughout the country, the chance of a collision with England having clearly had a sobering effect on the recalcitrant party in the State.

—Dr. Aurel Stein, a native of Hungary, who is said to be a distinguished Sanskrit, Persian, and Pehlvi scholar, and has been spoken highly of by Dr. Rost, and Professor Rath—has been appointed Principal of the Oriental College, Lahore, on probation till the 15th October next, on the understanding that should he give satisfaction he will, at the end of that period, be appointed to the combined posts of Principal of the Oriental College and Registrar of the Punjab University. Dr. Stein enters upon his duties on 1st February.

—*Indian Messenger*: The native Christian converts of Bengal have been long labouring to carry out an idea, that of founding an independent Christian Church, on a purely national basis. This scheme has given rise to angry discussions amongst different sections of Christians. We are glad to find that what was germinating as an idea has at last become an accomplished fact. The leaders of the native Christian community of Bengal have decided to have a Church of their own, independent of all foreign control. The assumption of this independence will rescue our Christian countrymen from a position of helpless subserviency; but let not it lead them to dissociate themselves entirely from the ideals of the West. To preach Christianity in accordance with oriental instincts and traditions is a great thing, but there are dangers in the path of oriental religions which nothing but the due assimilation of the spirit of western culture can successfully counteract. We shall anxiously watch the course of this national Christian Church.

## TELEGRAPHIC NEWS.

*London, February 4th*: The Secret Treaty concluded on 7th October, 1879, between Austria and Germany has just been published officially in Berlin and Vienna simultaneously. —This has been done avowedly with the intention of dispelling any doubts as to the purely defensive policy of the two Empires.—The Treaty provides for the mutual co-operation of the two Powers, in the event of Russia attacking either of them, or in either supporting an attack made by the other Power. —The publication of this important document is, however, regarded as a distinct warning to Russia.—Italy joined this Treaty last autumn.—The *Times* in a leading article this morning believes that Russia's pride will resent the revelation that has been made of this treaty, and fears that Russia had pushed her policy of provocation too far to be able to retract.—The American Dynamitards, Callan and Harkins, have each been sentenced to fifteen year' penal servitude.

*Rome, 4th*: Signor Crispi, referring in the Chamber of Deputies to the publication of the Treaty, said it was not done as a threat to Russia, but as a reminder to those who otherwise might be disposed to disturb the general peace of Europe.

*Vienna, 4th*: The semi-official Vienna papers repudiate the notion of attributing a warlike meaning to the publication of the Treaty. The object in view is to enlighten and reassure Europe generally.

*Berlin, 4th*: Earl Fife arrived here to-day from London, and was visited immediately on his arrival by Count Herbert von Bismark.—It is generally believed that Earl Fife has come over charged with some special mission.

*Cairo, 4th*: The rebels have made a raid on Suakin and killed seven persons. They were, however, pursued and dispersed by the cavalry.

*St. Petersburg, 5th*. The semi-official *Journal de St. Petersburg* commenting on the publication of the Treaty says the act shows that Austria and Germany are resolved to maintain the peace of Europe, and expresses a hope that their object will be attained. The other Russian papers endorse these sentiments.

*Paris, 5th*: The Paris papers say the publication of the Treaty will harmoniously influence the relations between France and other European powers, while it will deepen the abyss between Germany and Russia.

*Constantinople, 5th*: M. C. Comte de Montebello has assured the Grand Vizier that the Damascus incident will not be allowed to disturb the harmony existing between France and Turkey.

*Vienna, 5th*: It is declared here that the German-Italian Treaty is analogous to the German-Austrian Treaty, except that the name "France" is inserted instead of "Russia."

*Berlin, 5th*: Count Schouvaloff is returning here from St. Petersburg, and is said to be the bearer of pacific assurances from the Czar.

*6th*: In the course of the debate in the Reichstag to-day on the Bill for making certain changes in the constitution of the Landwehr, Prince Bismarck said that owing to the election of M. Carnot as President of the French Republic, the prospect of the direction of affairs in France was more pacific —As regards Russia, the Prince said the situation was precisely the same as in 1879, and that he could not perceive any cause or pretext for war.—The Austrian and Italian Treaties merely signified that these Powers had made a common endeavour to avert common dangers that might threaten either of them,—Germany had only a secondary concern in the Eastern Question, but if asked she will support Russia's claims with regard to Bulgaria as far as is compatible with existing treaties.—The Bill before the Reichstag will enable the Government to place a million soldiers on each frontier,—The Bill was read a second time without debate and amid great enthusiasm.—The Budget Committee also adopted the Bill for a loan of 280 million roubles,

*Vienna, 6th*: The Austrian Minister for War has demanded a credit for the purpose of augmenting the Landwehr.

*London, 7th*: Prince Bismarck's speech in the Reichstag yesterday is regarded by the London and Continental Press generally as eminently pacific and as removing all or any causes of hostility.

*Aden, 7th*: The P. and O. Company's steamer *Coromandel*, with the English mails of the 27th ultimo, left here for Bombay at 1 p.m. to-day.

*London, 7th*: Prince Bismarck's speech in the Reichstag has been well received at St. Petersburg, and is also spoken of approvingly at Vienna and Pesth.—The Paris papers generally regard the tone of the Chancellor's utterances as pacific, though the speech leaves many questions still doubtful.

*Paris, 7th*: The French Government has decided to reduce the strength of her Squadrons at distant naval stations and to increase those Squadrons cruising in European waters.

*Sophia, 7th*: Prince Ferdinand has returned from his tour through Roumelia.

*Portsmouth, 8th*: H. M.'s Indian troopship *Crocodile* left here for Bombay to-day, taking out the ninth batch of reliefs for India.—In yesterday's Berlin telegram please read 280 million marks (not roubles).

*Paris, 8th*: After a long and searching enquiry it has been decided to prosecute M. Wilson for having sold Orders and Decorations.

*San Remo, 8th*: The Crown Prince has been suddenly attacked by a difficulty in breathing, and his medical advisers have resolved to perform tracheotomy to-morrow in order to prevent him from being stifled.

*London, 8th*: The London papers announce that Lord Dufferin has, for private reasons, signified his intention to resign his office as Viceroy of India at the end of the year, and that the Marquis of Lansdowne, G. C. M. G., at present Governor-General of Canada, will succeed Lord Dufferin as Viceroy and Governor-General of India, himself being replaced in Canada by Lord Stanley of Preston, G.C.B.

*Calcutta, 9th*: The Earl of Dufferin having requested her Majesty's Government to permit him to resign the Viceroyalty of India at the expiration of the fourth year of his term, he will be succeeded by the Marquis of Lansdowne, the present Governor-General of Canada, who may be expected to arrive in India towards the end of the present year.

*London, 9th*: The *Times* in a leading article this morning eulogises Lord Dufferin's administration of India which it says, is worthy to rank as the most important this generation has witnessed, and hints that it is very possible Lord Dufferin will be asked to enter the Cabinet on his return from India.—It is reported that on the re-opening of Parliament the Irish members will, before the address is moved, raise the question of "Privilege" with reference to the imprisonment of some of their colleagues.

## Domestic Occurrences.

### BIRTH.

GRAY—At Jeypore, Rajpootana, on the 5th inst., the wife of the Rev. Alex. D. Gray, of a son.

### DEATH.

BOWEN—February 5th, at Khetwady, Bombay, Rev. George Bowen, Editor *Bombay Guardian*, aged 72


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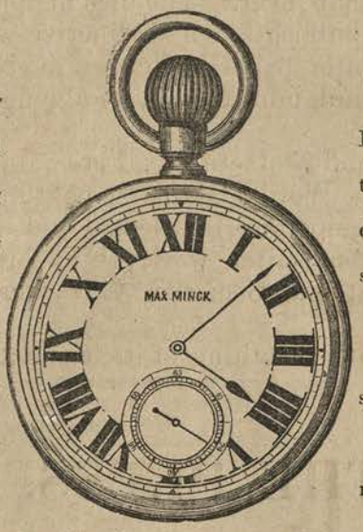


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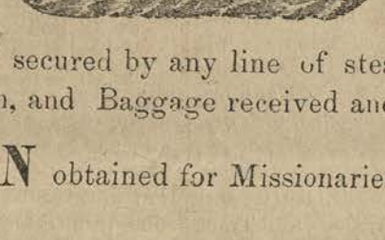

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Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

# OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest price (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8) It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Missions as well as to the many benevolent institutions and agencies in India. It is finely-illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.* —"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

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